/222 cont./

802 Numerals: The cardinal numbers and the ordinal numbers are the same. The decimal counting system is built up on counting with the fingers. The numbers six to nine are compounds with "sáki" (six), whereby seven is formed as "six and two," eight as "six and three." There is no counting beyond ten. For "very many" one says "teč kwat" in Paez, literally "one stone." Today it has the meaning of "hundred."

1	teč	7	é'nzsáki
2	é'nz	8	tēksaki
3	tek	9	pánssaki
4	pans	10	kosémba (literally kóse pémba "end of hands")
5	tats		
6	sáki or téčsaki		

193 Pronouns: The personal pronouns are absolutely necessary for conjugation. They are put at the beginning. In the first person singular a distinction is made without exception between masculine and feminine; in the second person singular, only in special cases. These cases are the address of spouses to each other, of siblings among themselves, and address to persons of respect. Otherwise there is no distinction according to sex either in the second person singular or in other forms of the singular and plural.

I (masc.): atc; in connection with the verb, ātya; in the conjugations the suffix -pa, "too /auch, "too, also, likewise"/," is often added to the personal pronouns, ātypa, "I, too."

I (fem): ðk.

/223/

193 576 you (masc. and fem.): inc. Young people address older ones neither with "inc" nor with their names. In the case of men, they must first inquire about the name of the man's son (or if he has none, his daughter) and then

/254 cont./

804 192 The period of a day is subdivided into the day (ēn) and the night (kos). Early morning is called kosē; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an ésnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, āte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual com- [226] munal fishing at the weir during the dry season in February. The [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes.

601 [186] Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way.

821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

● 802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kōse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

/255 cont./
802 designated as "much" (teč kwát), literally "one stone." Today it is the designation for "hundred."

75 The medical knowledge of the Paez is not great. Almost all illnesses are regarded as based on magical causes and are treated by the shamans (see below//see pp. 190 ff./). Broken bones are treated by the midwife, who rubs on cow fat and wraps [845] leaves around them. The broken bone is never put in splints. In a difficult birth the midwife is able to turn the child into the right position; if then the birth does not go well, her skill is at an end. No remedy is known for snake bite. In the case of headaches, a leaf is tied to the front of the head. For flatulence some wood ashes are rubbed on the abdomen. For injuries caused by a machete and bleeding profusely, a tourniquet is applied to the affected limb, above the place of the injury, and the wound is covered with a small piece of cloth. The shaman has the injured person bite hard with all his teeth on the iron machete.

3. Religion

771 The Paez today are nominally Christians. They are baptized
797 and usually married by the Catholic priest. The Christian missionizing began as early as the sixteenth century, at first, to be sure, with little success, which did not increase when from 1630-1654 Jesuit missionaries took over the mission work. Only in the last decades
797 has there been greater progress. Hand in hand with the conversion
177 to Christianity go the introduction and teaching of the Spanish lan-
871 guage and the adoption of Colombian customs and habits. Today in almost every village there is a mission station and a school, the teachers of which are mostly women missionaries. In general the parents do not send their children to school unwillingly, for they have realized that knowledge of Spanish and of reading and writing is accompanied by certain advantages in their relations with the
[178] whites. In connection with the /256/ schooling, of course, there is
[756] some alienation from the old habits and customs of the Paez, especially those of a religious and sociological nature. Nevertheless,

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

killka, paper, letter, book	*killka*, paper, letter, book
katloni, to lick	*katloni*, to bite
kikin, again	*kikin*, again
kakka, father-in-law	*kakka*, father-in-law
laki, lazy, feeble, lazy	*llaki*, feeble faint, sad
mutlai, to kiss	*mutlai*, kiss
mil, cat	*misi*, *mitli*, cat
miski, honey	*miski*, honey
muti, boiled corn	*muti*, boiled corn
lla, to complete, to finish	*lla*, so (Span. *ya*! ya se acabó = *lla*)
llusa, sugar-cane, sweet cane	*llyk-llu*, sweet, applied to any fruit
pilla-skia; to hate, to quarrel	*pilla-tsina*, to be angry
pisko, turkey	*pitku*, bird
puki, watershed	*pucyu*, watershed
pein, to ask	*pin?* who is it?
thumbe, sash to support the *anaku*	*thumbi*, sash, girdle
thpi-pi, turkey	*thumpi*, brown
ukupa-ki, to push	*ukupa-thii*, to push
wdi, a hut	*kuasi*, house
vite-pasak, one hundred	*patlak*, one hundred

(3) *From other Languages.* — It is likely that the Paez language borrowed many other terms from neighboring tribes, but thus far we lack the necessary material for comparison. As explained above, since Castillo's residence among these Indians their language seems to have undergone considerable change, especially in its vocabulary, a fact readily explained if we admit that the present Paez are composed of the remains of several tribes, greatly reduced in number by their wars with the Spanish conquerors and the hardships they suffered after their submission to the new rule. With the Chibcha, the analogies seem reduced to the rules of construction, the vocabulary being totally distinct.

F. — *The Numerals*

1. *Ias, vitell*	*tell*
2. *Ens*	*ens*
3. *Tek*	*tek*
4. *Pans*	*tans*

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

802

5.	*Tats*	*tats*
6.	*Sanki*	*tesets, tesekẓ*
7.	*Ens-sanki*	
8.	*Tek-sanki, puki-pans*	
9.	*Pans-sanki*	
10.	*Kose-pemba*	*ksemba*
20.	*Ens-kose-pemba*	
30.	*Tek-kose-pemba*	
40.	*Pans-kose-pemba*	
100.	*Pasats-tla, vite-pasak*	
1000.	*kose-pemba-pasats-tla*	

As indicated by the above examples, the Paez Indians formerly counted upon their fingers, so that their numeration was necessarily decimal. It is difficult, not to say impossible, to determine the meaning of the word *sanki*, for 'six,' but it seems to have been, as Castillo expresses it, a base for the series between five and ten. Thus *ens-sanki*, means the 'second six'; *tek-sanki*, the 'third six'; *pans-sanki*, the 'fourth six.' We also find that *puki-pans*, a second expression for *eight*, means the 'return of four.'

Kose-pemba, ten, means 'the hands completed,' an expression similar to that found in many other primitive languages. At present this system is found only in a mutilated form, including the numerals one to six, and ten. For other numbers Spanish is used. *Vitetl* has become reduced to *tetl*; and another expression, meaning apparently 'second one' (*tetl-ens*?), has been substituted for *sanki*.

IV. — Vocabulary

192 [1-26]

The following vocabulary includes all words collected by the author and not found in Castillo's work, and also expressions of the latter that complete families of words with a common root. *H* means Huila, and *T* Tacueyó, villages in which words were collected. *Cast.* signifies Castillo; *Span.*, Spanish.

a, an (*ani, ati*?)	mine, my; our, ours
a-cwẓ (T), *ia-cwẓ* (H)	eye — Cast.: *ia-ß*
á-cwẓ (T), *guá-gua* (H)	*Inga edulis*, a tree
alko (Kitbua word)	dog